

right in the sight of God. Glorious request this is; and blessed is the man who is controlled by such a motive.

Bro. J. L. Kimmel has rather departed from the strict line of the student's work and gone off into pronouncing marriage ceremonies. Miss Mary Fultz is the daughter of brother Thomas Fultz, janitor of the College. We wish the couple a happy life. The marriage notice appears elsewhere.

Bro. J. L. Kimmel, of Pa., and Bro. John Miller, of Rossville, Ind., two of our promising young ministers, are now toiling over their books at the College.

Bro. W. C. Perry went to Ankenytown, Ohio, last Friday to share in a Sabbath School, grove meeting and to preach Sunday.

"The college opened last Tuesday with quite a large number of students enrolled. W. W. Felger, the principal of the institution, is one of the most popular instructors of Ashland county, and will, no doubt, raise the college to its former prestige. There can be no good reason why Ashland college should not be the leading educational institution in this part of the state, and here enrolled on its membership list, all those of the Dunkard faith who desire to gain a greater knowledge than the common schools afford. It is expected that by the opening of the next term a membership of at least one hundred will be under the pedagogical sway of Prof. Felger."

We clip the item above from the Ashland Gazette, published as a daily this week. This is from an "outsider" and will show to our people how the prospects of the College appear to others. Prospects, of course, are usually a little large, but the College opened in a very creditable manner and we feel encouraged.

Elder Joseph Bowman, whose death is published by brother Shaver, was born on March 4th, 1837, and died Aug. 22nd, aged 50 years, 5 months and 18 days. Sister Young died on the 23rd of August, aged 18 years and ten months.

Bro. Bowman fought a good fight, and blessed be the memory. He was called away before attaining a great age.

#### From Tiosa, Ind.

Since my last report we have been doing the best we could under very embarrassing circumstances, and we are not without some hope of good results. This church seems to have had more than its share of trouble and discouragement, and the end is not yet. I had hoped that before this I could report to you that all our troubles were over; but just when I was ready to praise God for the consummation of a glorious work, it became apparent that there was only a shifting of the scene, and that our useless troubles must be continued under another form, and now we can not guess how or when they may end. On the 2nd of Sept.\* we had a council meeting. Eld. H. R. Holsinger being present and assisting. I should have reported sooner but I was in hopes that Bro. Holsinger would do that, as the meeting was called under his jurisdiction. But as his report passes over and around us, without even giving us a passing notice, I think it proper to make a brief report of the meeting.

The meeting was called to attend to some necessary work and to give Eld. J. W. Fitzgerald an opportunity to answer certain charges that had been preferred against him, or to make preparation for final disposition of the matter at a future meeting. Bro. Fitzgerald was present and made his answer to the charges, which was partly acknowledgement and partly defense. After his answer it was first moved to defer the matter and to have a committee for final settlement. This failing, it was then moved to proceed with the case, which carried. Soon after this Bro. Holsinger was obliged to leave us, and the case was attended to according to our best judgment. A motion prevailed to accept Bro. Fitzgerald's answer and

\*Probably August.

acknowledgement and to grant him a letter as a minister and elder, on certain contingencies, which have all been faithfully performed. This I thought and hoped would end all the trouble so far as the Tiosa church was concerned. I feel that the best was done that could be done for all concerned, and this seems to be the view of a large majority of the church, but the action was distasteful to a few of our prominent members, and hence we are still suffering. I do not think it necessary or proper at this time to say anything farther about the matter, but I ask an interest in the prayers of God's children that I may be able to do what is right in the sight of God, and that there may be a thorough reconciliation brought about in this church.

On the 25th day of Aug., Bro. W. L. Wolf (mine host) and I took advantage of an excursion to the Soldiers' Home in Ohio, and took in one day and two evenings of Bro. Brown's camp meeting. The meeting was all right, what was of it, but it lacked the camp part. We enjoyed it though, and are under special obligations to Bro. A. Beeghly to get us to the Dayton Union Depot just in time for the moving train on Saturday morning, which enabled us to get home in the evening for our Sunday's work.

On the evening of Aug. 31st, we commenced a protracted meeting which is in progress now. The attendance is fair and we hope for good results. There is some sickness in the neighborhood which interferes with the attendance; and on the first of September at about 2 o'clock p. m., one of our neighbors, Mr. Brown, fell dead in his field from heart disease. He will be buried today.

We have not yet had a council preparatory for the Convention, but intend to have one as soon as practicable. More hereafter.

J. W. BEER.

Sept. 3, 1887.

#### The Love Feast at Pickrell.

Saturday evening, August the 27th, was the time appointed for the love feast at Pickrell, Gage Co., Neb. Elder John Nicholson who has charge of the church in Gage county, the members of which live at Holmesville, Beatrice and Pickrell, had planned a series of meetings in connection with this love feast, at which the writer was to assist, to commence on Tuesday evening previous to the feast and continue the week following.

The meetings began on Tuesday evening, the rain set in on Wednesday and continued until Friday, but suspended from Friday till Monday, which gave opportunity to have meeting on Friday evening. Love feast on Saturday evening, and meetings again on Sunday and Sunday evening, when it was thought best to close on account of the threatening rain, and the fact also that Elder Nicholson was detained in Iowa watching by the bedside of his sick wife, and Bro. A. M. T. Miller's wife also being sick in bed during the love feast and meetings. Bro. Miller and family and Bro. and Sister Atherton are about the only members living near Pickrell who have as yet identified themselves with the Brethren church, but we found the latchstring out

at many places, more than we could pull open, in fact it seemed to be hanging out at every door with an inviting attractiveness.

The church house in which the meetings and love feast were held is controlled by the Congregational church who have preaching every two weeks.

If there is any other denomination that has ever loaned their church house to the Brethren for the purpose of holding a love feast in it, it either never was published or it has been forgotten by the writer. In this respect this lovefeast was a remarkable occasion. While the occasion was one of solemn joyfulness to those who participated in the feast, it was witnessed with reverential interest by the spectators, the majority of whom never had witnessed such a feast before. We predict an ingathering of souls at this place in the near future.

Some of the brethren—but not all, from Holmesville attended the feast, and there were several from Dorchester, who traveled by private conveyance a distance of thirty miles. We are sorry that the members living in Beatrice could not all be present. Bro. Urias Miller got there and blessed God that he saw this day. He was accompanied by his wife and little daughter Eunice.

Brother "Gabe" Beachly and wife and Bro. Berkly and wife whose hospitalities we shared at Beatrice, came to the meeting on Sunday, but could not come on Saturday evening.

The church here is represented by a class of intelligent, zealous brethren and sisters and by persevering effort, it will in time become a power for good.

Eld. Nicholson has been accomplishing a good work in this part of the state. Less than a year ago no organization existed in the county, while now the church numbers, if we remember correctly, between fifty and sixty members.

Another love feast is in contemplation for Holmesville this fall. Why not have it in connection with a camp meeting? Since the Brethren camp meeting has come east of the Rockies, it could find no more convenient and useful foothold than in the groves of the western prairies. These beautiful groves on the prairies in sparsely settled communities are suggestive of the language of the bard that "The groves were God's first temples" and should be used for the purpose of worshipping God and proclaiming the great salvation. Perhaps Bro. Brown could be influenced to come west and inaugurate a camp meeting campaign. He might at least tell us how it might be done, having had experience of how it is done in the rainless season of the Pacific coast as well as in the humid atmosphere of the Miami Valley he could undoubtedly tell us how to adapt ourselves to the atmospheric conditions of the great West.

E. L. YODER.

#### Elder Jos. Bowman and Sister Young.

On the 22nd inst, a telegram was received, bearing the sad news of the death of Elder Jos. Bowman, of Rockingham Co. He was buried on the 24th. A faithful soldier has fallen by the stroke of our common enemy,

one who always was ready to work for the promotion of the kingdom of Christ, and beloved by all. Bro. Bowman was an unassuming Christian gentleman and served his church faithfully; his appointments were always filled, rain or snow. We can surely say he has fought a good fight. His trials in life's pathway were more than most have to endure. During the year 1867-68, when definite time was preached by Thurman and others, Bro. Bowman, with a number of other brethren and sisters, gave their time to the study of prophecy and believed the time was at hand. Also being strong advocates of single mode of feet washing, the German Baptists passed ruling against them. They received a number into their body by trine immersion. As time went on they were reviled and lightly spoken of, when quite a number of the band knocked at the door of the general church for fellowship. It was granted to all of the old members, but those who were baptized during the time must be rebaptized; some yielded, others who looked at the matter from a scriptural standpoint doubted the propriety of such a course. Here was a trying time for this noble man. To be with the "Old church" was his choice, but to desert those who were received in good faith, leaving them without a Shepherd, was more than his Christian disposition could entertain. To stand by them meant trials and persecution. He chose rather the principles of right and God-fearing life, humbly bearing all things that he might walk with the few rather than to desert his comrades to float with the many.

When the general division of the church came in 1882, upon church government this tried and faithful band with Bro. Bowman united with the Brethren, since which time they have been steadily growing until a considerable membership has been gathered over which he has faithfully and impartially presided. His church mourn their loss, for they feel they have lost an affectionate soldier of the cross. The evidence of the respect this man commanded in his neighborhood was plainly seen by the large concourse of people at his funeral. It was said a procession of over  $\frac{1}{2}$  of a mile long followed the hearse, and many were in waiting at the church.

Yes, my dear brethren and sisters, you will long feel the loss of your pastor; but you have great reason to believe your loss is his gain. He has exchanged a world of sorrow for one where no cold shoulder will be turned upon him and stiff arms will reach out; but where all will fellowship and call each other brethren.

Next day we were called to attend the funeral of Sister Bettie Young, of the same charge. She was an excellent worker in the church. She fell at a tender age to death, but ripe in Christian grace and deportment. So the Rockingham charge has lost two valiant soldiers in the vineyard.

On the day of Sister Young's burial we had the pleasure of receiving the application of two to join the list of warriors for Christ; so some are pressing unto Christ while others are going home to dwell with Him.

E. B. SHAVER.

#### Christian Association.

"Evil communications corrupt good manners" is an old law that I learned in my copy books at school and I believe it to be as true now as it ever was, and as true to Christians as any other class of people.

If we appeal to our creed (11 Cor. vi: 14-16) it answers with no uncertain sound. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people."

I have quoted thus at length because the text became stronger with each interrogation.

In the first place we will note that an equal yoke would be unequally binding under those circumstances because the conscience of a Christian will not permit him the license an unbeliever will take, thus, though there may be, seemingly, no disparity, between the parties it is, nevertheless an unequal yoke.

The apostle may have been thinking of the marriage tie, here as is suggested by Wesley, but as he says it may apply with equal force to any needless intimacy with unbelievers.

This being the case, I think that Christian people should be very careful in all their intimate associations.

On this account certain occupations, as they now exist, should be shunned by Christians, and it is my opinion that Christians should not form partnerships in business with unbelievers. It will be an unequal yoke.

But there is another class of association that Christians should shun. They are the more dangerous because they run more in the line of morality and observe some of the Christian duties while not doing it in the name of Christ.

I refer to association of Christians with unbelievers in secret organizations. Can a Christian consistently fraternize with a man in the lodge and then condemn his wickedness in the church?

Every one knows that there are idolaters, Jews, agnostics and infidels in the lodges.

It is said that we should not condemn that of which we know nothing, that is well; and if I was not satisfied that I knew more of the real animosities of such organizations than a large majority of their members, I should certainly hold my peace, but it is not, certainly, very significant of egotism to claim to know something of a subject which has been made a study for twenty years. It has been said that Satan finds those things that have most good intermixed with the evil they embrace, to be his most successful artifices.

This being the case, is there any safe course for the Christian except to avoid every "appearance of evil."

D. BAILEY.

#### Married.

At the residence of the bride's parents at Ashland College, Sept. 4th, 1887, by Rev. J. L. Kimmel, Mr. J. L. Limes, of Good Hope, Ohio, and Miss Mary Fultz, of Ashland, Ohio.